THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

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A CHURCH

A SUBJECT which has troubled Unitarians and Free Christians for many years is mentioned with concern in the Assembly Sermon and Presidential Address, delivered at the Annual Meetings of the General Assembly of Unitarian and Free Christian Churches, and printed, in part, in this issue. It is that of a Church.

A Church is a community of like-minded separated churches bound together by beliefs or religious experiences held in common. Unitarians in one way or another have constantly held the possibility of such a Church before them, and the Assembly preacher and President have pressed the desire for it.

Like-Minded People

Each Unitarian Church has an independent existence. It is formally committed to no creed or authority; the basis of its belief is what each congregation believes together. Many churches have centuries of this independence behind them. The genius of religious freedom, of which Unitarians are proud, is found in this. Each congregation tries to live the life of religion without recourse to any authority other than that of a group of like-minded people. It is a splendid affirmation of freedom, but it tends to hide a patent fact.

It is, that if each congregation were left to itself, with no possible fellowship with other like congregations, each would be spiritually (and many in contemporary conditions, financially) vulnerable. There is something inadequate in the independence of a congregation that desires no communion, no matter how tenuous with other like-minded people. Unitarians recognize this. With various degrees of urgency and awareness for a long time they have been trying to find closer unity with one another. They are aware of the need of a Church.

We can only touch upon one matter. The creation of such a Church must come from within, and no matter what may be the financial and organization facts—and these are important—it must be something other than these. This something other can readily be illustrated. It is doubtful whether Unitarians can genuinely look within their own present corporate life for the creative stimulus that each congregation needs. The corporate life is thin, and, on the whole, uncreative. Although the need of a Church is deeply felt (the success of the Essex Hall rebuilding fund is no doubt symbolic of this) the actuality of it in creative spiritual life is far away.

Potential Life

This need not be. The potential life is there. One earnest lift of the imagination and a dedicated action of the will could bring it into being. The potential life is stifled by what the Assembly preacher called a "tendency to go on for the sake of going on regardless of whether we are approaching the goal". There is—as an example—only one resolution on public matters on the Agenda of the Assembly meetings this year There are probably special immediate reasons for this. But this solitary resolution hardly expresses the full Unitarian concern with public affairs.

There are reasons—apart from immediate circumstances—why such resolutions are not popular. In the past they have tended to be amateurish, to spring without much thought from small groups of individual persons, to push a point of view without much previous preparation. This could all be altered. There are groups of people within the corporate life of the churches, with special knowledge, which, if they took the initiative could bring resolutions with prepared reports to support them before the General Assembly.

Possibilities

It is invidious to make selections. We only do so to point possibilities. There are a mass of questions, all with deep moral concern, before the public now which can command appropriately the attention of women's organizations. The Unitarian Women's League support as deeply as any the corporate life of the Unitarian Churches, but how frequently do they ever present by report or resolution any appropriate matter to the Assembly? There must be life and knowledge in the Women's League which by commission, study and concern, could address itself to public and spiritual matters of deep moment to the Unitarian Churches. It would need organization, but that is—in part—what the ideal of a Church is for.

There are other bodies, groups, fraternals, associations, which could do a like service for the whole communion. There could be an interior creative life upon which all could draw. The resources required are small; no more may be asked of service than Unitarians have willingly given in the past. The life is there, but it tends to fall into a pattern of "going on for the sake of going on". A goal and a purpose could lie before it.

UNITARIANS IN CONFERENCE

THE ASSEMBLY SERMON

THE LARGER AFFIRMATION

The Annual Sermon of the Unitarian and Free Christian Churches was preached at the Anniversary Service, at Essex Church, Kensington, London, on Tuesday, April 17, by the Rev. Basil Viney, minister of the Swansea Unitarian Church. He took as his text, Isaiah 43, 10, "Ye are my witnesses, saith the Lord, whom I have chosen".

(The following report is in part only.)

IT is a curious and distressing fact that we are usually known to the outside world more by our denials than by our affirmations. Not long ago, having announced an address on a religious play which was being given in the local theatre, I was equally surprised and pleased to see the entire repertory company in the Unitarian church. Discussing matters with them afterwards, one of the players said to me—"See now, I don't know much about Unitarians, but you don't believe in the Trinity, do you, nor in the incarnation, nor in the atonement. And you don't believe in hell, and I don't think you do in the Bible really, do you?" This left me rather breathless, but I replied, "Well, you seem to know quite a lot about us—you certainly know all the things we don't believe! I wonder if you know what we DO believe in?" She thought awhile, smiled quizzically, and said, "Well, of course, you believe in the good life, and I suppose you believe in God, and—well, *do* you believe in heaven?"

Now that sort of thing is typical. And I wonder how far it is our own fault. The unchurched world is too bewildered to pay the slightest attention to those who sound an uncertain note on the trumpet! We are living in an age when the foundations are questioned alike in ethics and theology, in politics and in the arts; all seems sliding down to chaos. It is an unchanging ideal, an unwavering truth, that the average man craves to-day as perhaps never before: something by which to test the innumerable conflicting claims of the traditionalists and the revolutionaries that assail his ears from all sides.

But, you may say, how can we preach a sure gospel when we are unsure ourselves? Or how can we proclaim an unchanging truth when we believe in progress? But is not this to show both a confusion of thought and an undue modesty? Of course there are some things of which we are sure. I have never heard it disputed in Unitarian circles that kindness is better than cruelty—that goodwill is absolutely good and ill will absolutely evil. I have never heard it questioned that there is at least the potentiality of good in the most unpromising of men; that all punishment should be remedial, never vindictive; that we should strive to rise above the barriers of race and nation, party and sect, into a universal brotherhood.

THE REV. BASIL VINEY

"We Believe"

These, it is true, are purely ethical ideals, which we share in common with good atheists and agnostics. They might suffice as the foundations of an ethical society, but scarcely of a church.

We, I trust, are the vanguard of those who have had more than a glimmer of the "God behind all". We believe that there is more in man than either natural law or organic evolution can account for. Freely admitting, in the light of science, that original sin can be traced back further than Adam; perhaps as far back as the first animal that turned carniverous; we yet believe that the distinctive essence of humanity, the power that lifts man above the animal level, is supernatural, and is good. And so we go on to our second and distinctive affirmation. We believe in God: in God who is, of course, great beyond all definition; who may be far more than we mean by consciousness, love, fatherhood or motherhood; but who most certainly is not less; and to describe whom as energy or life-force is to fall far more short of the truth than to describe him, with Jesus, as Our Father. And because we believe in him as surely as the world believes in natural law and arms and speed, he makes a difference in our lives; so that we come also to believe more surely than hitherto in our fellow man, however thwarted or distorted he may be; and so in the possibility of an all inclusive human fraternity. Nor do we stop even at our belief in God. This second affirmation carries others along with it; the affirmation of the power of prayer; the affirmation of the impotence of death, of the persistence of each individual human personality beyond the earth life; and (would I could also add) the affirmation of the power of unarmed goodwill. We, surely, should be foremost among the people in whom that glimmer has become an abiding and ever-increasing illumination.

"Dweller in the Innermost"

We have as good a right as any to call ourselves rationalists. We have perchance found God at the end of an argument; but, better far than that, God has come to us (as he came to Isaiah and Jesus) in our intuitions of goodness, in the ecstacies of affection and beauty. We are his witnesses in this latter day when witnesses are needed as perhaps never before. His witnesses whom he has chosen. Why the choice should be upon us we cannot tell. "The spirit bloweth where it listeth." It is not to our credit. It does but increase our responsibility. Others better than we are lack the joy and the confidence of our faith. Some who respond more readily to the cry of distress, some who thrill as sensitively at the touch of beauty, yet remain unaware of the "dweller in the innermost" who inspires the sympathy and pity, and in whom abides the beauty. So much the more humble we should be that we have earlier been chosen; so much the more earnest to keep the vision alive in ourselves, and to share it with all who would partake.

But now we must ask a question which would have been needless fifty years ago. Are we as confident in our affirmations as traditional Christians are in theirs; as the sceptics and materialists in their denials? Or have we lost something of the intellectual assurance and devotional fervour of Channing and Martineau? In the nineteenth century we were a very small band of people, standing between a much larger though somewhat discordant group of traditional Christians, and another group, perhaps no larger than ourselves, of atheists and agnostics. It was a glorious experience thus to find ourselves between two fires. We had all the certainty of the orthodox, with so much more healthy a faith, and we knew the future, perhaps the near future, was ours.

The Indifferentists

To-day we are still a very small band of people, standing now between a group of traditional Christians vastly smaller than it was fifty years ago, but still far larger than ourselves, and an overpowering mass of indifferentists. The situation has certainly changed enormously, but we are as we were. The expected exodus from orthodoxy has taken place, and it has passed us by. Their loss has not been our gain. Is that why we tend to be humble about our faith as well as about ourselves? Has our faith declined with our hope, and do we wonder if it were but fancy after all? I fear that is too often the case with us now.

I suspect in some Unitarian circles an unwitting, almost automatic tendency to go on for the mere sake of going on, regardless of whether we are still approaching the goal, or receding from it. All other denominations make much of their pioneers and founders. We do not make enough of ours, and so sacrifice stability. We strive to be too embracing. We would include all people of goodwill in our society, from the extreme traditionalist to the dogmatic materialist. Well, there is nothing to be said against such a society; it might make an ideal discussion circle; it might even outline a minimum programme of social reform; but most assuredly it would not be a Church. And I am persuaded that if the present Unitarian movement ceases to exist as a Church, changes into just such an ethical group, the need will soon arise for an inner circle of theists to gather together for worship. For, as Martineau puts it,

"Can you expect . . . that one to whom the whole essence of religion consists in conscious personal relations with a Divine Spirit . . . should consent to reduce this experience to a secondary position, and feel still a religious fellowship with his neighbour who deems it all a dream? The most you can demand is that each should respect the conscientious belief of the other, and refrain from expressed or implied reproach. The alienation of sympathy . . . resting upon real differences, is beyond the reach of verbal fusion."

Surely that is still true? If it is not, the reason is not that our toleration has increased (there is no intolerance in Martineau's statement) but that our conviction and emotional fervour have declined.

And what, again, of the practical applications of our faith to the problems of everyday life? Here, of course, there have always and inevitably been differences of opinion; but are we as nearly unanimous about any of the urgent issues of the day as we were in the days when Theodore Parker was illegally aiding runaway slaves in America and Frances Cobbe striving to save animals from vivisection in England?

But I would not close on a pessimistic note. I believe our very weaknesses and failures are but the shadows of our virtues; more in evidence perhaps in a time like the present, but not ultimately ineradicable. I suspect that to-day a good deal of our under-statement and timidity of utterance may be due to our scrupulous honesty. Most of us have known moments of doubt. And it is good that we have. Only so is true tolerance safeguarded. Only so is conviction fully appreciated. But we forget that these doubts are earthborn. Foolishly we trust moods of morbid depression, and distrust those of exalted vision. We dare not proclaim the sunshine of faith lest it prove after all a mere flash of lightning; the passing mist may never pass. We are like the Darwin of Noyes' "Torchbearers," a "Good, bleak, honest soul; so fearful of false hopes"?

Thus, acutely afraid of intellectual dishonesty, we become guilty of spiritual treason, of grievous disloyalty to the Lord who has put his seal upon us in our moments of unclouded vision.

"The Gleaming Ideal"

Do not misunderstand me. I would not deny a place among us for the reverent agnostic, as distinct from the dogmatic atheist: nor for any who kneel in the presence of goodness and beauty, though they question the existence of the "power not ourselves making for righteousness," of the "Dweller in the innermost". But let us not linger with them in the dawn when the glory of the sunrise is there for us all!

For we must make it clear to the world that, even as we discriminate between the Christianity of the Lord's prayer and the Christianity of the Athanasian Creed, so we discriminate between the natural humanism of Comte and the simple theistic humanism of Mazzini or the mystical humanism of Tagore. For we have discovered that "the gleaming ideal is the everlasting real . . . no transient brush of a fancied angel wing, no mere chemical change or electric current in the grey matter of the brain, but the abiding presence and persuasion of the Soul of souls". And if we are faithful to the vision we may become the Church of the world of to-morrow (however distant that morrow may be), the Church of the Living God.

THE PRESIDENTIAL ADDRESS

The Presidential Address at the Annual Business Meeting of the General Assembly of Unitarian and Free Christian Churches was delivered by Mr. C. H. Pollard, O.B.E., of Hull, on Wednesday morning, April 18, at the Conway Hall, London.

(The following report is in part only.)

WHAT I have to say this morning will be no more than an attempt to put into something like form some of the thoughts I have had from time to time regarding our faith; our group of churches and their organization.

First our faith. I was brought up in the South Shore Unitarian Sunday School in my native town of Blackpool but, although my father took me to church from a very early age, my church work really began when I came out of H.M. Forces in 1919 and I became church secretary. There seemed then to be a sense of rededication about life—the world was going to be a better place, and I was young enough to watch it and privileged to take part in it if I would. Furthermore I had a wonderful mentor in my church life at that time in the late Rev. Edward Morgan, the minister of our church at South Shore, Blackpool, and I shall always be grateful for, and remember joyfully, the inspiration, the companionship and the help I received from him.

Things did not, however, seem to go the way we hoped and prayed for, but despite the setbacks, the disappointments, the frustrations (and another war), I am deeply happy to be able to say, 37 years later, that that atmosphere has never quite left me.

The Pursuit of the Truth

May I now, therefore, say let us take a humble pride in our belief and continue our zeal for knowledge and understanding and the pursuit of truth freed from shibboleth and superstition. Let us have courage amid the troubled religious scene, not afraid to be denied the name Christian (by those who prefer to stick to the technicalities of an outdated and outmoded definition) but sure in the belief that fundamentally we are as truly a group of Christians as any other, practising the faith in a Supreme Being taught by Jesus himself and following his clear beliefs in all that we think and say and do. Throughout the world there are many faiths, many paths to God—Christianity, Buddhism, Confucianism, Mohammedanism and many others—and among these we take the path of Christianity.

The B.B.C.

There was a time when I thought Christians of all denominations (with perhaps one exception) in this country were coming closer together; now I find it difficult to be at all sure. There seems to be greater intolerance, judging by my own recent observations. And I must confess that I feel that the B.B.C. is not free from blame. Theirs is a great opportunity and responsibility, but how do they exercise it? By broadcasting over sound and television religious services, plays and talks mainly based on ancient credal form and dogma, much of which will not stand up to examination in the light of modern knowledge. They rarely give opportunity for progressive religion to express itself and if they do, either knowingly or by chance, as for instance in the case of the play "Family Portrait" on television at Easter last year, they have only to receive a protest from the dogmatist, to fall over themselves apologizing.

The Welfare State

It is said that the best form of defence is offence but I don't believe this applies to religion and I don't believe that we should gain anything by adverse criticism of other beliefs in a propaganda sense; rather do I think we must so act in living and expounding our own beliefs, welcoming others to our fellowship who by enquiry and ultimate experience can find with us that spiritual satisfaction which they cannot find elsewhere, each man thinking for himself, and that we should so act that when someone says of another "He or she is a Unitarian" it carries with it a sense of compliment and high regard. By so living we should be following our forefathers, many of whom were well in the van of social progress, which, as I interpret his life was an attribute of Jesus himself. Someone once said: "It is no use expecting man to think of God in the sense we would wish if he has an empty stomach"; the Christian must work for the improvement of the lot of man everywhere if he is to hope for the realization of the Kingdom of God on earth, one day.

There are many who to-day like to think of what we call the Welfare State as an utterly modern idea but it isn't, in its essence. It may be more complete in its regimentation but the foundations were laid and built upon over the years by voluntary organizations and if you will read (or have read) Mr. Holt's book on "The Unitarian Contribution to Social Progress" you will see the extent of our participation. But in the current situation I, like many others, wonder if the moral fibre of the nation is not being endangered by what is virtually depriving the individual, in so many ways, of his independence and thus his character. (I like the story of the lady of 84 who had put her name down with the local council for an aged person's bungalow. She was told she would have to wait several months but eventually her turn came. She was duly notified but the Housing Manager got quite a surprise when in the lady's reply thanking him for his offer she said "I shall not want it now as I have got a job as companion to an old lady.") I think the greatest hope of the world is to restore to all men everywhere their freedom and independence of thought. One of the dangers I see in a welfare state is that *people* become *careers*. Let me give you a small personal instance. Only a few weeks ago I wanted to make an appointment with an optician for a relative. When I telephoned the receptionist, before even offering an appointment at all and despite the fact that I had said my relative wished to deal with the matter privately, asked for the Christian name. I gave the initial but was pressed for the full name which seemed to me to be quite irrelevant but the point is that the girl was so used to the Health service procedure that immediately she thought in terms of form filling and my relative ceased to be a human being and became a record card.

Like Thinkers

This brings me to my second part. I pose a question. Is the maintenance of the General Asembly and our group of churches justified in these days, when it is obvious to most of us that many virtually think as we think, though continuing their association with other denominations. Is it worth while? I believe the answer to be a ringing affirmative and I feel that at these Annual Meetings we should dwell to some extent on our church organization for as we sang in our opening hymn "Now is the seedtime" and we shall neglect the business and organizational side of our denominational life at our peril.

In addition to a sense of mission we need a sense of community. We feel this in our individual churches. We know we are together. But do we realize, more than dimly, that each church is part of a larger organization? Do we realize that however much depends on a minister, we laity cannot expect him to carry the burden alone; that ours is a great responsibility and privilege, not only to see that our own church prospers but that the denomination *lives* and progresses. To do this, I have no doubt that while retaining our independence of thought and belief we must as a denomination sink our individual church independence in the larger independence of the whole General Assembly.

A Greater Integration

My feeling is that for too long we have carried our independence to excess, and that the time is here, if not past, when we should re-think our position. If we do so I believe that all will reach the same conclusion, namely, that we need a greater integration of our churches, a greater realization of our dependence on one another, not merely when we want a grant of one kind or another or a minister, but in all things, so that when we go into a Unitarian or Free Christian Church away from our own home we feel "at home" and not a stranger. Do we all know how important that is? But can it be said that if I walk into one of your churches next Sunday, not as president of the General Assembly but as just another Unitarian, I should find things such as to make me feel as though I were in my own church, and certainly among friends and co-religionists. Or would I, or any other members of our denomination, feel as though we might have gone into a church of any other denomination and felt just as little communion of interest and fellowship, an experience I am sorry to say I have had more than once?

For I have never had any doubt, nor have I any now, that our Sunday observance of community worship in our churches is the mainspring of our existence as an organized body. What I have said, however, is not just a plea to welcome strangers, this should be done whether a church is on its own or part of a larger organization. It is a plea to all of us to give our service to our own churches and to see that by our every action we also seek to serve the larger interests of the whole General Assembly. Once we realize the need for welding together our several parts, when we come to think that in Bournemouth or Lewes or Glasgow there is my church, just as much as in Hull or in London, we shall be well towards the goal of unity in being as well as in faith. Let us stop being such a reserved lot; let us join together joyously and sing the song of the faith.

The sturdy independence of so many of our churches for so long has been a grand thing but I believe the time has arrived for fully practising the new approach. We are near to the commencement of the re-building of Essex Hall. Let this be the focal point of our endeavour; let its ultimate completion be the fulfilment of the next step in our total unity so that we may be one organization, though comprising several parts, but all believing in the singleness of the Deity, omniscient and omnipresent, and the leadership of Jesus.

THE NEW GENERATION

By Eleanor Blake

FORESHADOWING the General Assembly Meeting, to which come delegates and speakers from all over the country, another, much smaller, annual meeting was held at Manchester College, Oxford, during the Easter week-end. Though small, this meeting could have as far reaching an effect on the life of Unitarian and Free Christian Churches as its larger counterpart.

The occasion was the Annual General Meeting and Conference of the Fellowship of Youth, which was attended by forty young people from different parts of the country. The F.O.Y. is a society of young men and women, which originated among Unitarians in 1923, and which subsequently has suffered as many ups and downs as the Unitarian church itself. It is, in fact, older than the General Assembly, and "... it stands for freedom of reason and conscience in the search for truth, unfettered by authority and tradition. It supports no particular theological or political opinions, nor does it exclude any. It is a religious organization in the sense that its members are honestly striving to find a way of life, to understand the real nature of the difficulties which face the world to-day, and to discover what they, individually and collectively can contribute to the solution of these problems".

Membership of this society includes people of varying denominations from the ages of sixteen to thirty-five. Here you will find university students of medicine, science, theology, languages, literature; you will find architects, school teachers, lecturers, accountants, purses, secretaries, builders and stewardesses. Among such a variety of people, a wide variety of activities take place, as was shown at the conference just past.

Over the last year, branches of F.O.Y. have been discussing "The Church to-day," and at Easter, with the help of four outstanding speakers, conclusions and arguments were brought together. Rev. H. Lismer Short challenged the Conference in his address, "Can Theology help?" which provoked stimulating discussion. On Saturday morning Mr. Davies, himself an ex-member of F.O.Y. and headmaster of the High Pavement School, Nottingham, spoke on "Religion and Education". Mr. G. A. Birks, who took part in all the meetings, made us look at religion from a philosopher's viewpoint. Mr. Dudley Richards (who delighted us by contributing so much to all proceedings), attempted to sum up the week-end's discussion when he spoke on "Retrospect and Prospect". This was difficult, because discussion was not confined to the formal meetings, but took place over meals, on walks, late at night, during punting expeditions and even during the hilarious evening's entertainment of comedy, country dancing and singing which lasted far into Saturday night.

The programme for this conference followed the usual pattern, combining business, pleasure and discussion in suitable quantities. In what way, then, was this meeting so remarkable?

A tremendous feeling of purpose and vitality was present, which has not been felt so strongly in this youth group since before the war. Membership has increased by a third during the past year and there are prospects of new groups being formed. In churches where there are branches of F.O.Y., the number of young people attending worship has increased, as many, who were formerly ignorant of Unitarianism, were introduced to it through F.O.Y. meetings. The society is full of energy and ambition, and because its policy is to include members of other denominations, it is making important contacts all the time. For this reason alone, the Fellowship of Youth has a very important part to play in the life of our churches to-day.

Next Week—A twelve-page issue with reports of and comments upon the General Assembly meetings.

THE NEW ESSEX HALL REBUILDING FUND

TENTH LIST of Promises and Subscriptions

Mr. and Mrs. D. R. Davies, Aberdare		1	0	0
Mr. and Mrs. W. Barr, Bury		1	0	0
Miss G. W. Barr, Bury			10	0
Mr. and Mrs. W. Ashton, Bury		1	1	0
Mr. and Mrs. H. Fielden, Bury		2	0	0
Rev. F. M. Ryde, M.A., Bury		1	0	0
Victorian Pennies per Mrs. G. O. Kenyon, Bury		5	0	0
Evesham Unitarians Women's League		1	1	0
Free Christian Church, Doncaster		12	12	0
Hen-dy-Cwrdd, Merthyr Tydfil		30	0	0
Mr. and Mrs. E. Trengrove, Doncaster		5	0	0
Miss Gwyneth Humphreys, Aberdare		5	0	0
Mrs. Gwilym Griffiths, Aberdare		5	0	0
R. O. Yates, Orpington			7	6
Unitarian Chapel, Nottage		10	0	0
Conigre Unitarian Church, Trowbridge		12	0	0
F. Ramsden, Bolton		5	0	0
Miss E. T. Cemlyn Jones, London, W.1		3	3	0
Hugh W. James, Bexhill-on-Sea		2	2	0
Mrs. Hugh Morris, Edgbaston		3	3	0
Miss Collie, Wood Green		1	1	0
Mrs. Cox, Wood Green		2	0	0
Mr. Hammond and Sisters, Wood Green		3	0	0
Mr. and Mrs. Johns, Wood Green		1	0	0
Miss Mayor, Wood Green		1	0	0
Miss Shrive, Wood Green		1	0	0
Mr. Smith, Wood Green			2	6
Misses A. and D. Taylor, Bury		4	0	0
Mrs. A. Heslop, Bury		1	0	0
Bank Street Dorcas Society, Bury		2	2	0
Mrs. Ramwell, Bury			10	0
Mrs. H. H. Hammond, Bury		1	0	0
Manchester College Women's Unitarian League, Oxford		2	2	0
E. Henshall, Oldham		2	0	0
Tom Mellor, Mansfield		1	1	0
Rev. and Mrs. Sidney Spencer, Oxford		10	10	0
Swansea		15	11	3
Pontypridd Unitarian Church		6	6	0
Mrs. Ethel M. Belton, Liverpool		10	10	0
Mrs. M. S. Perris, Liverpool		3	3	0
Mrs. J. McLachlan, Liverpool		3	3	0
Mrs. B. McGhie, Liverpool		5	0	0
Miss M. Unsworth, Liverpool		1	1	0
J. A. Hewitt, Liverpool		1	0	0
Miss E. Ollevant, Rotherham		5	0	0
Miss E. Wilkinson, Rotherham		5	0	0
H. Prentice, Rotherham		1	0	0
T. Hutchinson, Rotherham		1	0	0
James C. Yuill, Glasgow	C	18	5	2
Boston Unitarian Chapel—per Mrs. Hall (1)		1	2	0
Misses A. and E. Hall, Boston		4	0	0
Boston Unitarian Chapel—per Mrs. Hall (2)		2	3	6
Miss M. Hough, Nottingham			15	0
Miss M. E. Higginbottom, Nottingham		3	3	0
Rev. and Mrs. C. Gordon Bolam, Nottingham		2	2	0
Rev. and Mrs. Francis Terry, Shrewsbury		15	0	0
Mrs. M. E. Perris, Shrewsbury		5	0	0
Miss A. Rickards, Wood Green		1	0	0
Shrewsbury Congregation	C	25	11	3
Mrs. Erica East, Horbury	C	12	3	6
Mrs. Davies, Belper			8	6
Sunday School, Belper		1	0	4
Mrs. Lister, Belper			14	3
Mrs. Ryde, Belper			15	0
Mrs. Chamberlain, Belper			8	0
W. Calladine, Belper			4	0
Bury and District Unitarian Sunday School Union		1	1	0
Twelfth Night Ball—Mrs. Gallagher, Bury		2	2	0
Miss N. Jackson, Bury		5	5	0
Mr. and Mrs. Witter, Bury			10	0
Mrs. Ricketts and family, Bury		1	0	0
Old Balance—Bank Street, Bury			7	8
Miss L. Beaumont, Attercliffe, Sheffield		1	0	0
Special Service, Lantern Tour, Sheffield		4	16	6
Mr. and Mrs. A. Pratt, Sheffield		3	0	0
P. Cooper, Sheffield			5	0
Mr. and Mrs. L. Cooper, Sheffield		2	0	0
Trustees Field Fund, Sheffield		5	0	0
T. H. Hobbs, Sheffield			10	6
Miss M. Mellors, Sheffield			5	0

Women's League, St. Helens Unitarian and Free Christian Church		2	2	0
Social Club, St. Helens Unitarian and Free Christian Church			12	6
Women's League—Special Effort, St. Helens Unitarian and Free Christian Church ...		2	10	0
Miss Sylvia Moseley, Glasgow			10	0
Mr. and Mrs. K. M. Street, Glasgow		1	1	0
Mr. and Mrs. G. L. Mathieson, Glasgow		1	0	0
Mr. and Mrs. M. Stark, Glasgow		2	0	0
James L. Duncan, Lockerbie			5	0
James Cunningham, Glasgow		1	1	0
Rev. and Mrs. Birtles, Bristol		1	1	0
Warwick Congregation		5	5	0
Rev. and Mrs. P. C. Whiteman		3	3	0
Thomas Moore, Belfast	C.	12	3	6
Miss Constance M. Wood, Nottingham ...	C.	60	17	5
		£411	11	10

(C indicates seven-year covenants and includes Income Tax at the present rate of 8s. 6d. in the £.)

Total Donations and Promises:—

Up to Eighth List	27,577	2	11
Up to Ninth List	24,081	19	8
Up to Tenth List	411	11	10
	£52,070	14	5

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Apartheid in South African Churches?

SIR,—May I try to clarify the position in South Africa with regard to what may be called apartheid in the churches?

Your correspondent, R. M. Jeffrey, states: "Apart from the Dutch Reformed Church I do not know of any denomination which is not open to coloured people.'"

One would find at every annual assembly or conference of almost every denomination, a growing number of coloured (including African) delegates. A few years ago the chairman of the Congregational Union of South Africa was a coloured man, presiding over the annual assembly of mixed whites and non-whites. Recently an African was moderator of one of the Presbyteries of the Presbyterian Church of South Africa. The Rev. Seth Mokitimi, an African Methodist, has preached in one of the largest of our Methodist (white) churches. The Dutch Reformed Church has numerous "Mission" Churches with, I doubt not, many coloured and African members. In this sense no Christian Church is "closed to the coloured community."

Nevertheless, there is a sense in which, in practice, if not in theory, coloured people might be said to be "excluded" from the church buildings if not from church membership. I doubt if there are any—certainly not many—congregations nowadays who would turn a would-be coloured worshipper from the door. Such a one might feel he had to ask permission, however, and there are very many in almost every congregation (not only of the Dutch Reformed Church) who would look askance at such a one, and refuse to sit alongside him. There are practical reasons of geography, language, different outlook and general level of attainment, why it is better that whites and blacks should worship in separate churches; but what one would like to see is a little more coming and going, a greater willingness for common worship when convenient, a gradual removal of race-prejudice, for are not all "one in Christ Jesus"? Unfair, and untrue criticism tends to emphasise and perpetuate what is undesirable in present attitudes.—Yours,

Stutterheim, South Africa. *Ella B. Elde* (Hon. Secretary, S.A. Fellowship of Reconciliation)

World Congress of Faiths

SIR,—We appreciate the generous review Dr. Alfred Hall has contributed to your columns of "Fellowship Through Religion" our recent publication by the Rev. Arthur Peacock.

Unfortunately, the review does not indicate either the price or where the book can be obtained. May I mention its price is 2s. and that the book is published from Younghusband House, 23 Norfolk Sq., W.2.

The book has gained already a wide circle of readers and we hope Dr. Hall's review may help to introduce it to Unitarian friends.—Yours,

London. *Edith L. Rennie.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7554 Editorial: EUS 2912

NEWS REVIEW

Bournemouth Unitarian Church
A New Memorial Pulpit

A large congregation assembled on Easter Sunday morning for the dedication of a new pulpit presented to the Church by its chairman, Mrs. Isaacs in memory of her husband George Henry Isaacs and their only son George Graeme who gave his life for his country in the last war. The pulpit, which is of oak, harmonises beautifully with the reredos and organ screen and has been designed by a member of the Church, Mr. Ernest Down, F.R.I.C.S. and his son Peter. It is a great enrichment of the Church and a monument to the love and devotion of a family expressed in the creative work of the artist and the craftsman. In the act of dedication, the Rev. Lawrence Redfern said: "This pulpit—a generous gift to this Church by Mrs. Ida Isaacs—I now dedicate to the Glory of God and the preaching of His Truth. Let it stand for all the generations who worship here, as a memorial to George Henry Isaacs, devoted servant of God and Truth and faithful member of this Church, and to his son, George Graeme, who in the years of conflict gave his life that we might live and preach the truth in freedom.

Their names live in our hearts and their memory is blessed."

Monton: The Induction Service to the Rev. W. Hill Waring was held on Saturday, April 7. Rev. T. W. Roberts, who has been a very kind friend to the Church during the last three months, conducted the Service. The Rev. E. Phillips gave the charge to the Minister and the Rev. J. Storer the charge to the congregation, both of whom were contemporaries of Mr. Waring's at the Unitarian College. It was a most impressive Service and there were present a good attendance of members and friends. Tea was served by members of the Women's League. A short welcome meeting followed after which items of entertainment were contributed by members of the various societies in the Sunday School. Altogether it was a most enjoyable occasion and one which we have every confidence will be the beginning of a long and happy association between the Minister and the members of the Church and Sunday School.

Norwich: The £1,800 Restoration Scheme for the Octagon Chapel was explained in a talk by the architect, Mr. Stanley J. Wearing, F.R.I.B.A., on March 22. Specimens of damage done to the roof timbers by death-watch beetle illustrated the lecture, and the original drawings for the 1756 building, from which Thomas Ivory's octagonal design was chosen, were shown. The scheme is being carried out in connection with the forthcoming bi-centenary celebrations in September.

At the Annual Meeting on March 27 Mrs. E. Rigby was elected Chairman of the Congregation. A Publicity Committee was appointed. Reports presented by the Officers and the organizations, and on the progress made with the Restoration Fund, were received with approval.

Mrs. Horace Stevens presented flowers to the children, who carried them to their mothers, at the Mothering Service on March 18.

Todmorden: On Easter Sunday seven young people dedicated themselves to the life of Christian service. Over 100 people were present at the Service of Dedication and 41 people took Communion. The Choir sang a special anthem. The service was conducted by the minister. On behalf of the seven young people prayers of thanksgiving were offered by Miss Sheila Mayhew, the readings from the Bible were taken by Mr. K. May and Mr. D. Gray.

Stockton-on-Tees: On Tuesday, March 20, the Junior Choir, competing against choirs from districts as far apart as Northallerton and Loftus were awarded first prize in the open choir class (under 16 years) by the well-known adjudicator, Mr. Arthur Milner. They were also awarded first and second prizes in the senior and junior hymn singing sections.

The following evening, March 21, was the occasion of the Induction of the Rev. A. D. Williams. A large congregation, including the Mayor and Mayoress of Stockton and the Mayor and Mayoress of Thornaby, were present at this simple but inspiring service conducted by the Rev. W. Howard Payne (Middlesbrough). Pearls of wisdom were contained in the charge to the congregation by the Rev. E. D. Davies (Sheffield) and in the charge to Mr. Williams by the Rev. J. H. Coram Davies (Newcastle). The invitation to Mr. Williams was given by the chairman of the congregation (Mr. McArthur) and Mr. Williams suitably replied.

The service was followed by a welcome meeting in the schoolroom at which welcome greetings were given to Mr. Williams by the two Mayors.

Personal Testimonies

The Lindsey Press are producing some extremely attractive leaflets under the above title, and with the added title, "What Unitarianism Means to Me". The first four leaflets are by a Housewife and Mother, a Research Chemist, a Teacher, and an Author. They are extremely well written, short, concise and persuasive. They must be among the best leaflets that the Lindsey Press have ever produced.

They are 2d. each, a splendid value for money, and should be on every bookstall. F.G.I.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 22nd, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15, and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. W. H. Cuncliffe
Bath, Trim Street Chapel, Unitarian, 6.30, Mr. G. J. Price
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bensborough Road, 6.30, Rev. B. L. Gilland
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Supply
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. G. Lee
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30, Rev. Margaret Barr, 6.30, Rev. Bernard Gill
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3 Sunday School, 6.30, Rev. W. H. [illegible]
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. G. L. Clarke
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Unitarian Church, Lowne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. F. Walker
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Rev. Maurice Johnson
Chesterfield, Elder Yard Church, 10.45 and 6.30, Mr. E. B. [illegible]
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. F. C. [illegible]
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. [illegible] Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. Dixon
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
Dean Row, 10.45 Rev. A. B. Downing Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. M. E. Gregory
Ditchling, Old Meeting House, 10.45, Mr. W. Spencer
Doncaster, Free Christian Church, Hall Gate, 11, Rev. G. W. Parkinson, 6.30, Mrs. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. C. B. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stanley P. [illegible]
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mrs. M. Brown
[illegible], Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nettle Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. [illegible]
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Duncan Heston
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Miss K. Bramhall
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. J. S. Patrick, 6.30, Mr. G. A. Birks
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsey, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kershall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. T. J. Jones
Liverpool, Domestic Mission, Mill Street, 6.30, Supply
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. S. R. Butler
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Mr. S. R. Martin
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Dr. Dorothy Tarrant
London, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. J. R. Blackburn
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Mr. T. E. Dalton
London, Islington Unitarian Church, Upper Street Pearson Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. F. Hankinson
London, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Mr. G. E. Prentice
London, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty
London, Richmond Free Church, Ormond Road, 11 ,Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. B. Tinker
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. A. Peacock
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road 11., Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Rev. W. J. Taylor
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, Church Anniversary, 2.45 and 6.30, Mr. P. M. Brown
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45, Rev. Sydney H. Knight, 6.30, Rev. Margaret Barr
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. L. Hallworth
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
[illegible], Old Road Chapel, 6, Mr. Peter Jones
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Thorne
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. R. H. Williamson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mrs. J. [illegible]
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. J. H. Ewbank
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimmick
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
[illegible], The Meeting House, 6.30, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Bell
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. [illegible]
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible]
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. [illegible]
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. [illegible]
Southport, Portland Street Church, 11 Supply, 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. [illegible]
St. Helens, Corporation Street, 6.30, Rev. J. K. [illegible]
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible], 6.30, Mr. E. Hill

THE LINDSEY PRESS

The first four of a new series of leaflets has just been published under the general title of PERSONAL TESTIMONIES, *"What Unitarianism Means to Me. . . ."* The format is threefold, with an illustration on the front page, printed in two colours; the back page is blank so that local material can be printed if required. They are issued anonymously.

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By a RESEARCH CHEMIST

By a TEACHER

By an AUTHOR

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Swansea, Pentref Free Christian Meeting House, 11, Rev. B. Vesey
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Supply
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenna
Todmorden, Unitarian Church, 10.45 and 6, Mr. Alec L. Forrest
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Cheetham Baxter
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
Wallasey, Memorial Church Manor Road, 11, Rev. Maurice Johnson, 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. R. W. Hill
West Kirby, Brookfield Gardens, 11, Rev. Edgar W. Hill, (also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Mr. E. E. Strachan
York, St. Saviourgate Chapel, 6.30, Rev. Alan Tomkins

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Gilbert Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris
Wellington, Services suspended. Enquiries—Mrs. Warren, Tel. 41-272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barton

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TWELFTH MINISTERS' SUMMER SCHOOL

The Unitarian College, Victoria Park, Manchester, 14

The REV. S. P. WHITEHOUSE, M.A., B.Litt.
will give three addresses on

"Philosophy and Life"

Monday, April 30 — "Sight"
Monday, May 7 — "Insight"
Monday, May 14 — "Foresight"

From 3 p.m. to 5 p.m., including discussion

London District Provincial Assembly

ANNUAL MEETING

Stamford Street Chapel, S.E.1

SATURDAY, APRIL 28, 1956

3.00 Service conducted by the District Minister.
3.45 Annual Meeting.
4.45 Tea (price 1s. each).
5.30 Council Meeting.

A FEW IMMEDIATE VACANCIES at Normanhurst, the small, friendly and comfortable Hotel in "Britain's Best Climate." Special terms till Whitsuntide. From 5½ gns., fully inclusive. Vegetarian if desired. Recommended by Unitarians. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Telephone: Hastings 4784.

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August 13th-24th, Davos, a world health centre set like a jewel five thousand feet up in the high Alps, on the edge of the Swiss National Park. Visits to Austria, Bavaria, Liechtenstein, Italy and the Albert Schweitzer College. Tennis, bathing, fishing.

Lone travellers especially invited.

Information from the Rev. G. W. Parkinson, 32 Windsor Road, Doncaster.

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Printed by [illegible] and Sons Ltd., Queen Street, [illegible] and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1—Manchester (Wholesale) John Heywood, Deansgate. Saturday, April 21, 1956